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➤BOOK NOTICES.◀

ORIENT.*

In the first of a series of five lectures published in this book, Dr. Cook discusses Palestine, Egypt and the future of Islam. The lectures contain some most admirable word-painting. "God in history in Palestine," "Palestine a bridge between Egypt and Assyria," "Possible future of Syria," "The future of Mohammedanism" are a few of the points taken up. Other lectures follow on "Advanced thought in India," "Keshub Chunder Sen and Hindu theism," "Woman's work for women in India," "Japan, the self-reformed Hermit nation," "Australia, the Pacific Ocean, and International Reform."

CURRENT DISCUSSIONS IN THEOLOGY.†

Of this volume, sixty-eight pages are given to the Old Testament, forty-five pages to the New Testament, eighty-six pages to Historic Theology, sixty-three pages to Systematic Theology, fifty-four pages to Practical Theology. It is in the first department that we are particularly interested.

The first chapter treats of "Semitic Studies" in general, in which reference is made to the development of this work in America. The second treats of "Old Testament Introduction," in which a brief survey of Wellhausen's theory of the Pentateuch is presented, together with notices of recent books by Green, Bissell and Vos, in support of the Mosaic authorship, and of recent works by conservative German scholars. The leading German scholars are classified as follows: (1) Supporters of the post-exilic codification of the Priest's Code (the Wellhausen or Grafian hypothesis) are Budde, of Bonn; Stade, of Giessen; Duhm and H. Schultz, of Göttingen; Giesebrecht, of Greifswald; Kneucker, of Heidelberg; Siegfried, of Jena; Delitzsch, Guthe and König, of Leipzig; Cornill, of Marburg; Kayser (d. 1885), Nowack and Reuss, of Strassburg; Kautzsch, of Tübingen; Smend, of Basel; Vuilleumeir, of Lausanne; Steiner, of Zürich. (2) Supporters of the Priest's Code as an older document are: Dillmann and Strack, of Berlin; Köhler, of Erlangen; Bredenkamp, of Greifswald; Klostermann (?), of Kiel; Mühlau and Volk, of Dorpat. (3) Critics who mediate between the two schools are: Kamphausen, of Bonn; Ryssel (?), of Leipzig; Baudissin, of Marburg. Only *one* Old Testament professor in Germany, Bachmann, defends the Mosaic authorship of the Pentateuch. But, as Prof. Curtiss remarks, "this is not a question to be settled by votes." The third chapter is given to "Hermeneutics," and the fourth to "Old Testament Theology," in which general

* ORIENT. With Preludes on Current Events. By Joseph Cook. Boston: Houghton, Mifflin & Co. 8vo, pp. 340. Price, \$1.50.

† CURRENT DISCUSSIONS IN THEOLOGY. By Professors of Chicago Theological Seminary. Vol. IV. Pp. 336. Chicago: Fleming H. Revell. Price, \$1.50.

questions relating to this study are discussed. The spirit of this presentation and its execution, are all that could be desired in view of the small amount of space at the disposal of the author. There are not a few who would be pleased to have Dr. Curtiss publish in full his lectures on Old Testament Theology. It is a matter for congratulation that the publication of the "Current Discussions" is to be continued.

CHEYNE'S JOB AND SOLOMON.*

When we recall the fact that Dr. Cheyne has published, within a very few years, commentaries on Isaiah, Jeremiah, Hosea and other Minor Prophets, we cannot but express surprise at the appearance of this new volume from his pen.

The writer seeks to apply to the Books of Job, Proverbs, Ecclesiasticus and Ecclesiastes, the same principles of criticism which have recently played so important a part in Pentateuch-study. Many suppose that the literary criticism is confined to the Pentateuch, Isaiah, and perhaps a few other books like Zechariah. These portions, it is true, have received most attention; but now the critic's work will cover all parts of Sacred Writ.

The work is introduced by a discussion "How is Old Testament Criticism Related to Christianity?" It is the author's belief that the day of "negative criticism is past," as well as "the day of a cheap ridicule of all critical analysis."

In fifteen chapters (pp. 115) on Job, six are given to the general interpretation of the various parts of the book, and in the remaining there are discussed (1) the traditional basis and purpose of Job, the growth of the book; (2) the date and place of composition; (3) argument from mythology; "one of the peculiarities of our poet is his willingness to appropriate mythic forms of expression from heathenism;" (4) argument from the doctrine of angels; (5) argument from parallel passages; (6) the disputed passages, especially the speeches of Elihu; (7) is Job a Hebraeo-Arabic poem? (8) the book from a religious point of view; (9) the book from a general and western point of view.

From this brief synopsis, it will be seen that the great questions of the book are considered. It need not be added that the discussion is at once scholarly and judicious. It is true, however, that Dr. Cheyne has taken such advanced ground that very few on this side of the ocean will be ready to follow him. There are no longer very many who feel compelled to acknowledge a veritable Job, or rather to understand the events and colloquies as having literally taken place. A large number will agree with the author in assigning the speeches of Elihu to a different writer. The assignment of the book to a late period will also be accepted by many. But the average Bible-student and conservative scholarship will be slow to grant any considerable degree of willingness on the part of the author of Job "to appropriate mythic forms of expression from heathendom." Dr. Cheyne's explanation of this willingness, granting that it exists, is certainly satisfactory: "It was not due to a feeble grasp of his own religion; it was rather due

* *JOB AND SOLOMON*; or, *The Wisdom of the Old Testament*. By the Rev. T. K. Cheyne, M. A., D. D., Oriel Professor of Interpretation at Oxford. London: *Kegan Paul, Trench & Co.*, 1 Paternoster Square. 1887. 8vo, pp. 309. Price, \$1.25.